

Rumors persist concerning O'Hair, P & G, sex film

By Tim Nicholas

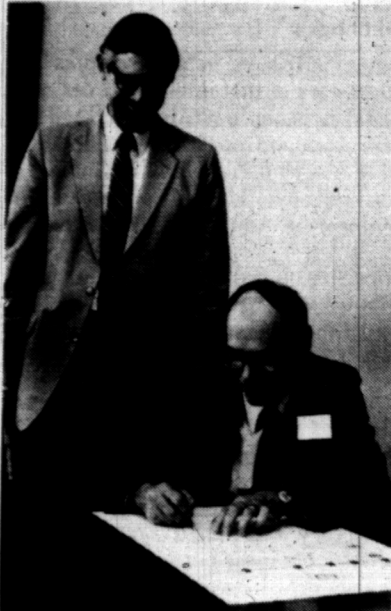
Nearly 2,000 years ago a rumor began about a man who came back from the dead. That turned out to be more than a rumor and Christians have fashioned their lives around that resurrection.

However, rumors that have no basis in fact are as hard to stop as that one was that turned out to be true.

In Southern Baptist circles today, a number of rumors are circulating concerning a company, a petition, and a movie. There is no basis in truth for any of these three rumors, yet they are near impossible to arrest.

Perhaps the biggest hoax is one that has been resurfacing every few months since 1976 concerning a petition to stop Madalyn Murray O'Hair from an attempt to "eliminate the proclamation of the gospel via the airways," according to one version of the petition. The Federal Communications Commission reports that it has received more than one million calls and letters on this particular issue.

"There is no petition to ban religious programming currently before the Commission, nor has there been," said a spokesperson for the FCC recently, according to a story in Evangelical Press. "Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming—religious or otherwise," the report stated.



Carter signs

Charles Carter, of Jackson, newly elected as chairman of the Golden Gate Baptist Theological Seminary Trustees from Jackson, Mississippi, attaches his signature to a document signifying his reaffirmation of the Baptist Faith and Message Statement as Seminary President William M. Pinson, Jr. looks on. The document, signed by all trustees of the institution, states, "We the undersigned trustees of Golden Gate Baptist Theological Seminary, hereby indicate that the Baptist Faith and Message Statement, officially adopted by the Southern Baptist Convention, is a summary of our doctrinal beliefs. We also recognize and accept the obligation to administer our trusteeship in accordance with, and not contrary to, the principles set forth in this confessional document." Carter is an attorney, a member of FBC, Jackson, and in his 10th year as a trustee. (Photo by Mark Smith)

The Record speaks

"Help Wanted" article draws rapid response from volunteers

On Operation Sewing Machine, 16 Mississippi Baptist women spent 10 days in Barbados in 1978, sewing clothing for children at a government hospital and teaching national women sewing skills. They delivered sewing machines as gifts.

Nearly twice that number of women responded to a "Help Wanted" notice in the Baptist Record, reported Marjean Patterson, director, Mississippi Woman's Missionary Union.

The "Help Wanted" article ran on page 1 of the Baptist Record June 1, 1978; by June 29, 1978, nearly double the number needed had offered their services.

One church paid for two volunteers, while local churches and WMUs, associational WMUs, and individuals helped pay others' travel expenses. Some paid their own way.

The women stayed at Barbados Baptist College. Bill Womack, a Mississippian and Southern Baptist missionary to Barbados, said he once heard a pastor remark, "Keep your volunteers and send me the money it would cost them to come." But Womack said he would rather have the volunteers. "The return on their investment in the trip is well worth waiting for."

There is some basis in fact here. According to the January 1978 issue of "Report from the Capital," a publication of the Baptist Joint Committee on Public Affairs, it reported that in 1974, two California men (with no ties to O'Hair) asked the FCC to limit the granting of permits to licensees who would engage in exclusively religious radio and television broadcasting.

The FCC commissioners, on August 1, 1975, unanimously rejected that petition, RM 243.

Incidentally, Mrs. O'Hair, according to the same Baptist Joint Committee publication, was not related in any way to the 1962 landmark case whereby the U.S. Supreme Court ruled that governmentally written and approved prayer, required by government to be recited by schoolchildren was unconstitutional. "She was a party in an auxiliary case in 1963 when the Court ruled that governmentally required religious devotions for school children, such as Bible reading and/or recitation of the Lord's Prayer, violate the Constitution," said the article.

The second rumor may be hurting sales of a major U.S. corporation, Procter and Gamble. A Baptist Building employee said she overheard one teenager telling another not to buy a certain product because it was owned by Satan worshippers.

The rumor is that Procter and Gamble is connected with satanism and that its moon and stars symbol reflects that connection. Some also contend the symbol shows connection with the Unification Church (Moonies). Folks are also saying that someone appeared on the Phil Donahue Show to discuss the company's involvement with satanism.

None of this is true. The symbol dates back to 1859, long before the Moonies were organized, and with no satanic intent of affiliation. Also, no person has appeared on Donahue concerning Procter and Gamble, according to the producers of Donahue. "We have had no P & G officials as guests on the show discussing Satanism or the P & G trademark. In fact, we have never

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capsules

Giving surpasses budget projections

NASHVILLE, Tenn. (BP)—April mission gifts through Southern Baptists' national Cooperative Program continued a fiscal-year trend that surpasses all budget projections.

April's undesignated total of \$7,847,634 surpasses April 1981 by \$1.5 million, a 23.1 percent increase. Receipts for the first seven months of the fiscal year are \$54,839,170, nearly \$7.5 million or 15.8 percent ahead of the same period last year.

The rate of increase is twice that of the current inflation rate.

Total designated and undesignated gifts forwarded by 34 Baptist state conventions to the national work of the Southern Baptist Convention in the first seven months of the 1981-82 fiscal year are \$113,028,831, an increase of \$14.5 million, or 14.8 percent.

Seminary students elect black

WAKE FOREST, N. C. (BP)—Ronald Bernard Wilkins of Winston-Salem, N. C., has become the first black elected student council president at any of the six Southern Baptist Convention seminaries.

Wilkins, a second year student working toward a masters' degree in religious education, won a runoff election at Southeastern Seminary. "The race issue never came up during the election," Wilkins said.

An interesting coincidence, Wilkins observes, is that his election came in a year when his black Baptist Convention and the white Baptist State Convention of North Carolina are jointly sponsoring an evangelistic emphasis titled "Here's Hope." "Well," Wilkins said, "the election of a black by a predominantly white student body shows there really is hope."

Although Wilkins has been licensed to preach by Morning Star Baptist Church in Winston-Salem, he makes a 100-mile trip home every weekend to work with the Salvation Army, a group with whom he has been involved since he was 14 years old.

Tax exemption revocation stands

WASHINGTON, D. C. (BP)—A non-denominational, fundamentalist religious publishing company failed to convince U.S. Supreme Court justices to review the revocation of its tax-exempt status by the Internal Revenue Service.

The Gospel Worker Society, organized in 1906 for Christian single women devoted to gospel tract distribution and street evangelism, lost its tax exemption in 1978, when IRS ruled it no longer was operated by exclusively religious purposes.

At the time, IRS officials noted that the society was conducting a commercial printing business, United Gospel Press, in Cleveland, Ohio, in competition with non-exempt companies in the religious literature field.

Cities can't judge church activities

WASHINGTON, D. C. (BP)—City officials may not decide which church activities are spiritual and which are secular in regulating solicitation of funds, the U.S. Supreme Court has ruled.

The 7-2 court action affirming two lower federal courts, struck down an Albuquerque, N. M., ordinance empowering city officials to forbid charitable solicitation unless numerous requirements were met.

Bolivar Acteens are appointed to Fair ministry

Acteens from Bolivar Association in Mississippi have received appointment from the Home Mission Board to be a part of Baptist Ministries for the 1982 World's Fair.

Twelve Acteen Activators and their leaders from three churches in Bolivar Association—First, Boyle, Yale Street, Cleveland; and Trinity, Rosedale—will be working in the campgrounds at Cherokee, N. C. the week of July 18-23. They will be the only group of Acteen Activators to go out from Mississippi this year and only the second group from the state in the history of the program. They are presently involved in the 50 hours of training necessary to be designated as Acteens.

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The Jesus Movement: 10 years after

By Walker Knight

A decade has passed since the Jesus Movement, like a time bomb on a crowded subway, burst on America in the late '60s and early '70s. Then shock waves of religious ecstasy rippled from West Coast to East. Rapturous youth by the thousands scrambled from mire and muck of the counter culture's drugs and rebellion to find an "Oh, WOW!!" experience with Jesus.

To no one's surprise, 10 years later the Movement's no longer a movement. It peaked in the mid-70s. Energies turned toward conserving the overwhelming ingathering of converts. The inevitable came: institutionalization. Mini-denominations. Cults. A music industry. Festivals. Super churches. Publications. Ministries.

Of all the Jesus Movement legacies, perhaps none exceeds its contribution to new forms of Christian music. The result of the breakthrough of contemporary sound to sacred verse has been the mushrooming growth of the Christian music market.

Today its estimated annual gross tops \$100

million on tapes and records, with sheet music reaching \$75 million, and gate receipts of about 500 Christian artists totaling \$50 million.

No event in the 1980s duplicates the excitement of the Jesus Movement as does Creation '81, a contemporary music festival staged in the rolling fields outside Lancaster, Pa. Featuring nationally known music groups, drama, comedy, art and renowned speakers, Creation '81 drew people of all ages, races, manner of dress—but again, young adults predominate. The Jesus Movement heritage of openness to everyone, celebration of God's gifts, victory in Jesus permeated the crowd.

Harry Thomas, promoter of Creation '81 and Jesus '81 in Orlando, Fla., says the festivals are risky business. "Only five out of 11 major and another 15 smaller festivals broke even or made money," he says. "One director lost his home, another his business when their festivals lost money."

One manifestation of the Jesus Movement which did not involve music occurred in February 1970 at tiny Asbury College in Wilmore,

Ky. Professor C. B. Hunter, a faculty advisor more or less in charge of the event, remembers: "It started toward the close of chapel. A faculty member felt there was such a great spirit of God an invitation ought to be extended. People began to come."

"From then on people kept coming to the little wooden altar. Maybe 50 people could kneel at one time. Without stopping, we had revival and witnessing without any preaching for eight days and nights."

"When classes were not in session, the revival continued for another eight days. Finally, the services were reduced to nights through the last day of May."

Students shared their experiences throughout Kentucky and eventually into most areas of the United States. They reached Southwestern Baptist Theological Seminary in Fort Worth, Texas, where their testimony became the catalyst for a revival that campus. Jack Gray, professor of missions, remembers, "We heard each other; we saw each other's tears. You saw their agony; you saw their sudden

burst of joy, and you saw that radical change the days after."

Other students spoke at Southern seminary, witnessed in scores of Southern Baptist churches. Southwestern students carried the renewal into other parts of the denomination.

Gray concludes, "The Jesus Movement gave us a large set of redeemed people and showed us that God is still in the business of breaking some old shells, some old wineskins. It showed us that there is something genuine in that which arises outside the church."

The Jesus revolution touched "straights" as well as counterculture, adds Roy Fish, professor of evangelism at Southwestern: "We still feel the effect in that we not only get students who were converted during the Jesus revolution, but I think the emphasis on youth in that particular mild spiritual awakening gave to youth a new credibility. We see the effects in our large enrollments in the seminaries."

One Baptist leader to sense the potential of the Jesus Movement was Harry Williams, who became director of evangelism for California

Southern Baptists in 1970. Closely involved with the California expressions of the Jesus Movement, Williams lists five legacies:

First, a higher visibility for evangelicals.

Second, the revolutionizing of Christian music; some radio stations now play only Christian music.

Third, the churches are more open.

Fourth, dress code is different; it's not uncommon to see youth in church in jeans, even adult dress is more relaxed.

Finally, with church youth directors, youth are given new leadership roles and opportunities for service in addition to traditional SBC youth organizations.

One Southern Baptist who struck fire within the counter culture and continues today is Arthur Blessitt, a Mississippian. He preached in the streets of Hollywood 15 years ago, started Jesus cheers, stickers and marches; went into bars and clubs. He opened His Place, a storefront Christian nightclub which doubled as a church and was the hub of his ministry, to

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Religious liberty questioned

Russians seize Bibles from Baptist visitors

By Norman Jameson

NASHVILLE, Tenn. (BP)—Billy Graham and Bailey Smith may have preached in the same Soviet churches within days of each other, but each came away from extended visits with a different view of religious life in Russia.

Graham, a Southern Baptist evangelist, said at the conclusion of a six-day visit to Moscow, where he addressed an international press conference and preached in the Orthodox and Baptist churches, he saw no evidence of religious repression.

Smith, president of the Southern Baptist Convention, spent 15 days in four provinces of the Soviet Union as part of a Baptist World Alliance tour. His entire party of 34 North American Baptist preachers and laymen had their BWA allotment of four Russian Bibles confiscated at the airport upon entering the country.

Many of the party also had their English Bibles, commentaries and reference books taken and Smith said he knew of only one person who got his books back when leaving the country.

Denton Lotz, the BWA representative on the trip, had provided the Bibles for each party member, telling them to place the Bibles in their luggage in an obvious place and they would be allowed in.

Smith said the airport security guard told him "very plainly" that "I'm taking these away from you because Bibles are prohibited in the Soviet Union."

Smith and Graham will share the platform during the Pastors' Conference rally June 13 at the Louisiana Superdome, an event preceding the annual meeting of the Southern Baptist Convention June 15-17.

Olin Robinson, president of Middlebury College, Baptist minister and frequent visitor to the Soviet Union, appeared on CBS Morning News May 14 and said he was "astounded" at Graham's statements.

Robinson, who was instrumental with former president Jimmy Carter,

in getting Russian Baptist dissident Georgi Vins out of the Soviet Union, said, "From the revolution on religion has been something to be tolerated, tightly controlled and when convenient, used, in the Soviet Union."

"Even in the Baptist church where Dr. Graham preached and where I have preached on several occasions, each minister has been in prison at one time or another," Robinson said.

"I believe the Soviets used Dr. Graham for propaganda purposes," he said. "Dr. Graham's presence is very important to the Soviets. It lends validity to their enterprise. That doesn't mean he shouldn't go, just that he should be very aware."

Smith, who said the Bible is the issue in Russian religious freedom, said he never saw a Bible outside a church. Pastors wrapped their Bibles in newspapers to avoid being seen carrying a Bible on the streets, he said.

Preaching in four congregations where worshippers totaled 4,000,

Smith said he saw only three Bibles. At the Moscow Baptist Church, Smith preached to 2,000 who packed the aisles and stood outside in the rain to hear him. Yet, he pointed out after his return, permission to worship is not the same as freedom to worship.

In one church where 500 attended, Smith said he asked them all to recite with him John 3:16, the first verse many Christians learn from the Bible. He was chagrined and saddened, he said, when no more than a dozen of the congregation could recite the familiar verse. "For God so loved the world

"I am more appreciative of America and the freedom we have," said Smith. "I'm convinced America is special in the heart of God."

A second group of Baptist pastors was in Romania and Hungary, two other Communist-bloc countries, at the same time Smith's group was in Russian.

(Jameson is BP feature editor.)

Nominations of boards committee made public

During its deliberations for selecting nominees for boards, commissions, and agencies of the Southern Baptist Convention for presentation at the Convention in New Orleans, the Committee on Boards decided by vote not to make the report public before the convention.

However, Presnall Wood, editor of the Baptist Standard, Texas Baptist state paper, has informed all of the other editors that he received unsolicited the committee's report; and he has shared that report with all of the other papers. The Baptist Record has checked with Frank Gunn, pastor of First Baptist Church, Biloxi, to determine that the Mississippi nominees are correct; and we have checked with both Gunn and W. Baldwin Lloyd, Jackson layman, the other commit-

tee member, to let them know we had the report. Both indicated that they saw no reason, for not publishing the report.

In publishing the names of the Mississippi nominees the Baptist Record is not making any judgment concerning the committee but simply passing along to our readers information that now has become public knowledge.—Editor

The Mississippians to be nominated are as follows:

For the Executive Committee: Ingram Foster, Prentiss layman, to replace Owen Cooper, Yazoo City layman, who is ineligible for reelection.

For the Foreign Mission Board: Larry Kennedy, Laurel pastor, to replace

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Giant festivals, like the one in Lancaster, Pa., attract thousands "turned on" to the new beats of Jesus music: an unexpected blend of rock, country, gospel birthed a decade ago. (HMB photo by Everett Hullum).

The Jesus Movement: 10 years after

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street people. It is closed now; tourists had taken over. In 1970, Blessitt walked his way into national attention dragging a life-sized cross across the United States.

Blessitt, now 40, did not fade with the counter culture. Currently he is traveling and preaching in Germany and other European countries and plans to go into Eastern Europe. Last June, he spoke to the Pastors' Conference in Los Angeles.

Blessitt left a trail of influence. Pastor Lester Buice of Rehoboth Church, Atlanta, one of Georgia's fastest growing congregations during the 70s, admits Blessitt "changed my ministry."

Buice first heard the evangelist in 1969. Despite Blessitt's long hair, T-shirt, medallion

and beads, Buice invited him to Rehoboth. "We got into the schools," Buice says. "Kids responded in a tremendous way. He centered everything on Jesus. He talked constantly, everywhere, about Jesus. It was a natural thing, and it changed my life. Since that time our church has been more evangelistic. I've preached about Jesus."

Such super churches as Rehoboth appear to be a legacy of the Jesus Movement and its influence.

Many denominations benefited from the sweep of the Jesus Movement but few, thinks John Havlik of the Home Mission Board, evangelism section, gained as much as Southern Baptists, simply because the denomination has a genius for organization.

Havlik thinks the Jesus Movement was an

attempt to get back to basics, to fundamentals, back to what America was. In a profound way the Movement started the shift to fundamentalism in politics, economics and religion.

Tom Peterson of Atlanta, a staffer with a church hunger-related publication, Seeds, says after he hit bottom in the drug and party scene at the University of Texas he gave God a last chance to reclaim him. Peterson began to read his Bible "voraciously," got involved in the church's youth group; he worked in a coffeehouse, ministering to hippies and counter-culture groups.

Tongues and prophecies and demon exorcism were part of his experience. Rationality was disdained, education suspect. He remembers pressure to drop out of college.

A turning point came when a fundamentalist

team visited a Texas border town to give testimonies and witness. Following the service one girl desired the gift of the Spirit, for, she was told, "you are second-class without it." Team members, gathering round her, finally pressured her into "just babbling. She was just destroyed that night," Peterson says. She had accepted Christ, was excited, and then, "they laid this big guilt number on her."

By 1972, Peterson "had my belly filled, not of Christianity, but I wanted to put some distance between the fad and my own journey."

However, the Jesus Movement made lasting contributions, Peterson thinks. "It got a lot of people involved who would have just floated through. The churches were really dead and the Movement threw a spark that excited

people. Some main leaders at my home church got turned on through the Movement."

The Movement also surfaced another trend gaining popularity within today's society: the coming end of the world. The difference between it and secular fears of nuclear holocaust is its emphasis on the apocalyptic return of Christ.

And so the Jesus Movement shifts into its conservative 1980s garb, consolidating and organizing, institutionalizing and programming, and sounding a note that can be, without careful scrutiny and a holistic approach, an excuse to trumpet evangelical notes of urgency without the accompanying social emphases of the gospel.

(Knight is senior editor of Missions, USA.)

Associations help prove problems = opportunities

By Earl Kelly
Executive Secretary
Mississippi Baptist Convention Board

One hundred and seventy-five years ago a small group of weak and struggling churches in the Mississippi territory voluntarily became a part of a fellowship called an "association." This action was taken ten years before the territory became the state of Mississippi.

Today there are 1,925 Southern Baptist churches within the borders of Mississippi which voluntarily associate themselves to one of the 74 associational fellowships in the state.

The early associations dared to dream of a day when the whole territory would be populated by Bible-centered churches of like faith and order. Through prayer and sacrifice they translated their dreams into educational institutions, orphanages, mission boards, new churches and a convention.

With the passing of years the impor-

ance of the association in Baptist life has never diminished. Associations are stronger today than at any time in the history. This is due largely to a group of dedicated and specially gifted men called "directors of associational missions."

Every association in the state is blessed by the services of a full-time mission director or a foster associational missionary. During Associational Emphasis Week every Baptist in the state ought to express his appreciation to that special group of men for their tireless labors among us. Their ministry is multi-faceted. They are counselors, consultants, encouragers, organizers, promoters, and peacemakers. Experience has taught them that problems are opportunities, and prayer has given them vision which encompasses a total picture.

On behalf of the half million Mississippi Baptists I say, "Thank you, directors of associational missions, for helping our churches become what God knows they can become!"

"Five of the greatest years of my life": Rogers

By Roy Rogers
Director, Cooperative Missions
department

It brings great joy to me when I consider what God has done through associational missions in Mississippi.

- (1) Every association has the services of a director of missions either part-time or full-time or is in the process of securing a director of missions.
- (2) There is a caring fellowship among the directors of missions that is second to none in the entire Southern Baptist Convention.
- (3) I rejoice to see evidence of God's blessings in all areas of associational missions: planning is effective, missions involvement is bold, and a cooperative spirit prevails.

It brings great joy when I consider the glorious opportunity I have had to serve in this area. I have been blessed that I could work with the greatest group of directors of missions in the world, and I have enjoyed every bit of it. It has been wonderful to share in friendships and have a little part in the directors of missions work during these more than twenty years.

I can truthfully say that it brings joy

to my soul when I consider that even though I might change some things if I had it to do over, I would not change the direction we have taken in working with Baptist associations. The contributions made by the associations bring joy because of the foundations that were laid long ago and the wonderful guidelines provided for the development of the denomination. Doctrinal positions, cooperative services, religious liberty, and the techniques of ministry have been wrought out and supported through associational meetings. This is still going on, and I thank God for it.

The association introduced me to missions shortly after I became a Christian. The association gave me an enlarged vision when I became Sunday School director in my local church during my early Christian life.

I am made to rejoice when I consider those wonderful years I was privileged to serve as a director of missions. Those were five of the greatest years of my life. I felt a closeness to the pastors and the associational leaders that I have never experienced anywhere else. Thank God for the association and your wonderful directors of missions for what you are and all you are doing.

Missions directors tell what brings them their greatest joy

By J. C. Renfro
Rankin County

It has been my privilege to be DOM in the Rankin County Baptist Association for 13 years. My, what a blessing!

First, I share in a ministry with 15,000 people who love Christ and his church. They care about Rankin County, Mississippi, the USA, and the world. Those volunteer ministers—laymen they are called—serve in the market place and provide the resources and the personnel for the committees and organizations of our work.

Next, I'm part of more than 100 trained, dedicated, and creative pastors and staff who provide leadership for the churches and guidance to the association. Being a co-worker, friend and prayer partner to such folks has made my life much richer and the work more meaningful.

Finally, I'm a member of a denomination that does everything possible to assist me in such a challenging and worldwide ministry—"But when the Holy Spirit has come upon you, you will receive power to testify about me with great effect, to the people in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth, about my death and resurrection" (Acts 1:8—Living Bible).

My family and I want to thank Rankin County Baptists, Mississippi Baptists, and Southern Baptists for giving us the privilege to be a part of such a ministry.

By Neil Moore
Prentiss County

One question that a Director of Missions hears quite often is "What does an association do?" A simple answer is that it seeks to minister to the needs of people in our Baptist churches. A two-week period in this month of April is fairly typical of how an association fulfills its purpose.

The two-weeks began with Bible Drills for children and youth. Two days later an annual banquet ministered to deacons and their wives. Next on schedule was the monthly fellowship for Senior Citizens. A few days later a two-day Evangelism Conference challenged our people to be better witnesses. The two weeks ended with a clinic to teach the VBS music and a second clinic to train VBS workers.

Busy? Yes! But, it's being busy meeting the needs of people that brings the joy and satisfaction of serving as a Director of Missions in an association.

By W. Levon Moore
Attala County

Following seminary graduation, I spent almost 25 years as pastor of three great churches in our state. For more than seven years I have had the privilege of serving as director of missions for the Attala Baptist Association. Although I

By C. H. Melton
Newton County

First, associational missions offers to me an opportunity to share in the discovery of areas of need and opportunity to which the several congregations can and should address themselves; the determination of those emphases and endeavors which will best speak to those needs and opportunities; and the development of meaningful interpersonal and organizational relationships which will result in the effective and expeditious achievement of associational and congregational objectives and goals.

Second, associational missions is most enjoyable and exciting to me because it challenges me to give my best to serve the people of Newton association as an enabler, an equipper, and an encourager in their efforts to become and be, collectively and individually, what God purposes for them.

Riverside to dedicate

Riverside Baptist Church, Monticello, will dedicate its new sanctuary on Sunday, May 30. A great deal of the construction was done by volunteer labor crews.

Pastor J. W. Baker said that the dedication service will be held at 2 p.m., following morning preaching service, dinner on the grounds, and a song service. Baker and George F. Lee, director of missions, Lawrence County, will speak at the dedication service.

Marvin K. Lee, director of missions, Pearl River County, will preach during the revival beginning Sunday morning, the 30th, and continuing through June 4.

Nominations

(Continued from page 1)

place James Richardson, Madison pastor, who is ineligible for re-election.

For the Home Mission Board: Mrs. Kimble C. Sutherland of Jackson for re-election.

For the Sunday School Board: Tom D. Winstead, Jackson layman, for re-election.

For New Orleans Seminary: Paul G. Moak, Jackson layman, to replace Lewis Nobles, president of Mississippi College, who is ineligible for re-election.

For the Brotherhood Commission: Trennis F. Grubbs, pastor of Crenshaw Baptist Church, for re-election.

For the Christian Life Commission: Jeanette Phillips of Oxford for re-election.

For the Stewardship Commission: Harold Kitchings, executive secretary of the Mississippi Baptist Foundation, to replace Howard Taylor, Pascagoula pastor, who is ineligible for re-election.

MasterLife program is disciple training

By Don McGregor

A number of Mississippi pastors and denominational executives are implementing a discipling process that began developing on the foreign mission field in Indonesia.

The discipling program was initiated by Avery T. Willis, at that time a missionary. Recently he was in Mississippi at Oak Forest Baptist Church, Jackson, for a MasterLife workshop, for that is the name that has now been given the process as it is being coordinated by the Church Training Department of the Southern Baptist Sunday School Board.

Willis is now MasterLife Section supervisor for the Sunday School Board.

MasterLife workshops are being held across the nation. There were 28 of them scheduled for 1982 with the one at Oak Forest Church being the only one set up for Mississippi. They are jointly sponsored by the Church Training departments of the state conventions involved and the Sunday School Board.

Becoming a part of the process is not without its demands, and it must all begin with the workshops.

The workshops cover 28 hours of training and prepare individuals to lead groups in order to get the process under way. MasterLife materials are not available on order unless the group leader has prepared himself through a workshop experience or is a graduate of the 26 weekly, two-hour sessions that are the MasterLife discipling process.

By its own definition, MasterLife is "a sequential, developmental, group-discipling process that enables one to make Christ Master and to master life

through practicing the basic disciplines" that are outlined. These are abiding in Christ, living in the Word, praying in faith, living in fellowship with believers, witnessing to the world, and ministering in Christ's power.

The plan is to get the pastor involved with the hope that he will attend a workshop and lead the initial group in his church. Discipling groups are intended to be no more than eight to 10 people, and then some of those people are qualified to lead additional groups.

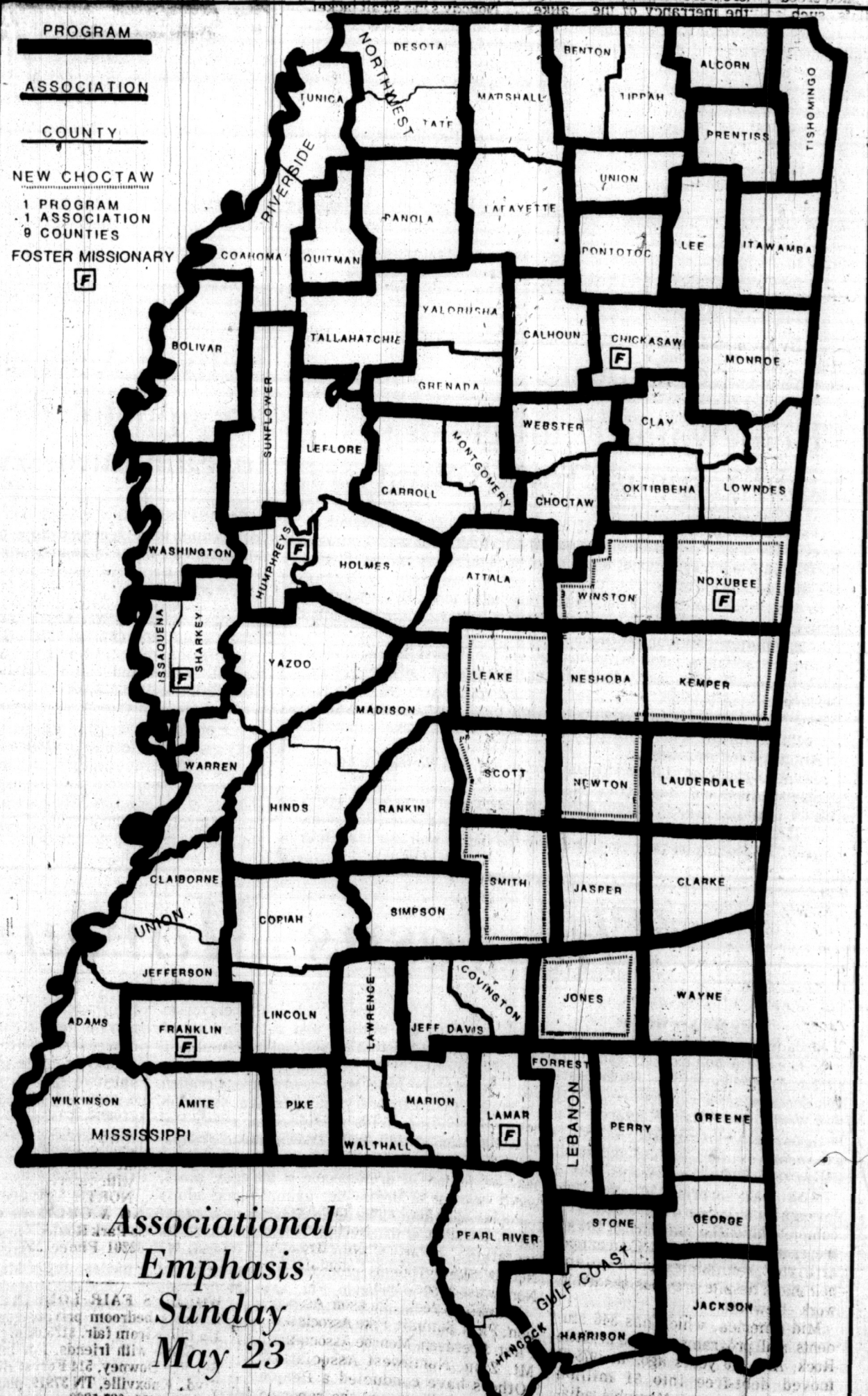
Kermit King, Church Training director for Mississippi, said that the Sunday School Board will not sell the MasterLife materials to a church unless the pastor had attended a workshop.

The materials do not make the disciples, however, according to Tom Hudson, pastor of Oak Forest Church. "Disciples make disciples," he said.

"The leader must be a model of what the Christian life should be," noted Hudson. "He must learn to have a consistently meaningful quiet time to determine what God is saying to him and what he should be saying to God. His praying should be geared to Bible promises," he declared.

The road in MasterLife is not easy. Each week during the 26 weeks of the process there are assignments that consume from 30 minutes to one hour each day. It is not intended to be easy, however, but to provide the discipline necessary to become a disciple and a discipler.

MasterLife is a follow-up course for adult Church Training curriculum and is also a follow-up for the Survival Kit for New Christians.



Associational
Emphasis
Sunday
May 23

Rogers: "Southern Baptists have made a golden calf of the program"

By Dan Martin

ROME, Ga. (BP)—Doctrinal unity and program unity in the Southern Baptist Convention rise and fall together, former SBC President Adrian Rogers says.

"You can't have one without the other," said Rogers, immediate past president of the 13.8 million member denomination and pastor of Bellevue Baptist Church in Memphis, Tenn., at a press conference in Rome, where he was preaching at West Rome Baptist Church.

Rogers, however, noted he is in favor of the denomination's cooperative missions, education and evangelism efforts, but feels it is "not only illogical, it is immoral to ask a man to support with his money and with his influence . . . things that are theologically repugnant to him."

Baptist Press obtained a tape recording of the press conference from West Rome church pastor Jerry Vines, who called the meeting.

"Almost easier"

The Memphis pastor told the press conference—attended by only one newspaper, Jack U. Hawwell, editor of *The Christian Index*, journal of the Georgia Baptist Convention—that Southern Baptists "have made a golden calf of the program. . . . It's almost easier to be against the Virgin Birth than the program."

By program, he said he meant the entire work of the denomination, of which the Cooperative Program is a major part.

The Cooperative Program is the denomination's unified giving plan, through which the 36,000-plus churches support missions, education, evangelism and other efforts, including state and national conventions, missionaries at home and abroad, theological education, colleges and universities, hospitals, child care facilities and other activities.

In 1981, according to the SBC Stewardship Commission, the churches contributed \$229,471,751, of which \$81,685,873, was channeled through the national convention.

For Rogers, an outspoken proponent of biblical inerrancy (belief that the Bible, in its original autographs, is without error), denominational support is linked to conservative theology.

He said Southern Baptists started out "with a moderately narrow theology," and while the denomination "almost refused a written down, finely honed creed," there were common beliefs, such as "the inerrancy of the scriptures, salvation by grace through faith, the priesthood of the believer, autonomy of the local church, baptism by immersion of believers only, the security of the believers. . . ."

Alongside that narrow theology, the denomination "had a broad program.

Well, then somebody said about 1925, we need to narrow the program. So we got the Cooperative Program. So not only could we more or less believe the same things, but correspondingly and logically, we could support the same things."

After the "golden years" of a narrow theology and a narrow program, Rogers claimed that "what we have now is a broad theology where everybody is saying we have unity in diversity. But the unity in diversity is only theological, not program wise. And so now the sin . . . in the Southern Baptist Convention is not that you be aberrant in your theology; but the sin in the Southern Baptist Convention today is that you be aberrant in your program, that you don't do the program just right, that you fail to support everything."

He added the question resolves around "what we believe about the word of God. If we can't settle that, I believe it is the ultimate cancer that will destroy the organism. There are two different schools of thought; there is a continental divide; there is an east and a west is west. Either the word of God is infallible or it's fallible; it is inerrant or it is errant."

He charged the denomination has many professors who do not believe the Bible is historically, philosophically, scientifically and theologically without error, "a point inerrantists stress, maintaining the Bible is without error in all of these dimensions."

Fight for the right

He said he would "fight, really, for the right of every man to believe as he wants," and added: "I don't want to talk too bravely, but I'd be willing to die for . . . the freedom . . . for you to believe what you believe. But don't you realize that when you're asking me to pay your salary or else be thought of as a bad boy, that you are forcing your beliefs on me. . . ."

He commented there are some within the denomination "who would like to put a steel band around our dollars. They say you do not have room to wiggle program-wise, but we've got plenty of room on the other side to wiggle theologically. And, again, I say, what is sauce for the goose is sauce for the gander."

Rogers said if he could prescribe a solution "the best . . . would be to go back and narrow this again, so we can say everybody more or less believes alike, everybody more or less supports alike. . . . Nobody's in a strait jacket."

But, he added, "I sincerely doubt that will ever happen."

Rogers "next best thing" is "that as we have widened the theology, correspondingly we widen the program" to allow freedom of belief but also freedom to support or decline to support

the component parts of the denomination.

"I would say that perhaps we could remove tension from our Southern Baptist Convention if we would relax our insistence of Southern Baptists walking in lock-step program-wise," Rogers said. "We cannot put people in a strait-jacket program-wise and have an unlimited freedom theologically."

He said he knows his proposal "strikes at the very vitals of what we are trying to do because someone says the genius of our Southern Baptist work is the concentration of our efforts in our programs," but adds, "First best is to have a commonality of beliefs and a commonality of program."

While Rogers says he does not advocate changing the wording of the 1963 Baptist Faith and Message statement in regards to the Scripture, he did say the problem could be solved if the statement were amended and "just simply said the Bible not 'has' but 'is' truth without any mixture of error, period." The average layman wouldn't see the difference, he added, but "that is where the theological fur would begin to fly."

He claimed that when denominationally-employed persons sign the statement and still believe the Bible is fallible, the "problem (is) not theological but ethical."

Rogers commented that the 1981 annual meeting of the denomination in Los Angeles "was the biggest head-on collision we've ever had in the Southern Baptist Convention. I do think that we came away agreeing to disagree."

He added he was "grieved, strongly grieved" that SBC President Bailey Smith was opposed for re-election to a traditional second term, but added he thinks "a lot of the spirit of conviviality was due to Bailey's spirit of grace."

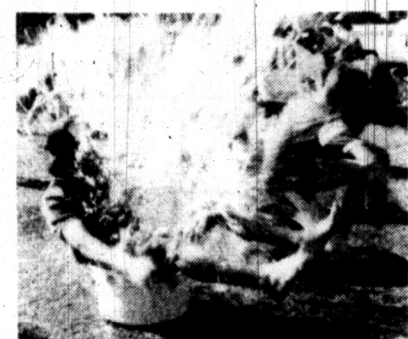


Missions Madness obstacle course.

While participants came out of the convention "without being all bristled up," Rogers says he does not think "that the issues were dissolved just because we came out in sort of a nice feeling. The gut level issues were not resolved, and I don't think that they will be for a long time."

He predicted a large attendance for the 1982 annual meeting in New Orleans (June 15-17) and said: "I don't feel the conservatives are going to be asleep, or that they are not going to be interested, that they are not going to be there. They will be."

Nashville—Instrumental church music will be the major emphasis during Church Music Leadership Conference at Ridgecrest, June 19-25, and at Glorieta, July 17-23. Each week will feature an invited handbell choir, an invited church orchestra, a performance of "The Messiah" and an evening celebration of Bold Mission Thrust, featuring music to support evangelism growth and the church. A Venezuelan Baptist choir is scheduled to perform at Ridgecrest, while a Spanish choir will perform at Glorieta.



Musical water tubs at Missions Madness takes more dedication than regular musical chairs.



MSU Missions Madness

Jay Porter, varsity catcher on the Mississippi State baseball team, shared his Christian testimony at Missions Madness, sponsored by the MSU Baptist Student Union. More than 200 high school and college students from 16 churches participated in the rally, which was staged to raise money for student missions. More than \$600 was raised. Activities included speakers, wacky relays and games and Christian music concerts. Ken Watkins is BSU director.

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BROADMAN

Mid-America accredited after committee appeal

By Norman Jameson

MEMPHIS, Tenn. (BP)—Mid-America Baptist Theological Seminary, following a successful appeal, has been accredited by the Association of Southern Colleges and Schools.

Mid-America was denied accreditation in December 1981 when the association's Commission on College reversed the recommendation of its on-site evaluation team to grant the vital status.

"We're rejoicing that the committee reversed the decision of the Commission on Colleges," said Mid-America President Gray Allison. "We believe we deserve the accreditation. We don't think the accreditation makes us a better seminary, but it shows we have a good academic institution."

Mid-America, an independent seminary with strong ties to several Southern Baptist churches, has been in candidate status—an intermediate step to full accreditation—for five years. The appeal board that granted accreditation, retroactive to Dec. 8, 1981, is composed of presidents of seven colleges and universities in the association.

Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission, said: "Accreditation is valuable for Mid-America. It reflects acceptance by other schools of like emphasis. This means Mid-America is recognized by its peers as offering work acceptable in the area of theological training."

"We're hoping with accreditation the (Southern Baptist) Foreign Mission Board will consider appointing our graduates without them having to go to one of the six convention-supported seminaries," Allison said.

Missionary candidates of the Foreign Mission Board are required to complete at least a semester at one of the six Southern Baptist Convention affiliated seminaries prior to appointment despite previous academic work elsewhere.)

Mid-America, which has 346 students in all programs, started in Little Rock, Ark., 10 years ago. In 1975 it moved debt-free into \$1 million facilities in downtown Memphis, adjacent to Bellevue Baptist Church. Bellevue housed the seminary for about 18

months until the facilities could be prepared for seminary use.

Since then, the seminary has been in its own facilities. It just purchased an additional 3.5 acres with three major buildings adjacent to campus for \$1.5 million from Al Chymia Shrine.

Bellevue, the seminary's largest single church supporter, contributes "four or five percent" of Mid-America's \$1.5 million operating budget, Allison said. The school charges \$200 tuition per semester. The rest of its support comes from "churches and individuals." Allison said the school has operated in the black every year.

"We're Southern Baptist and train folks for Southern Baptist ministry," Allison said. "Every one of our professors accepts the plenary verbal inspiration of the Scriptures. All professors are Southern Baptists and have to be active member of local, cooperating Southern Baptist churches."

Asked if the seminary would seek budget support from the Southern Baptist Convention Cooperative Program, Allison said he would not speculate on that.

(Jameson is BP feature editor.)

Churches report People Search

By Mose Dangertfield
Mississippi Sunday School
Department

The following churches of our state have completed a People Search in 1982. We congratulate them. Reports of these are coming in and it is evident that the number of prospects discovered was appreciable.

Poplar Springs, Lauderdale Association; Carriage Hills, Northwest Association; First, Olive Branch, Northwest Association; Colonial Hills, Northwest Association;

Franklin Creek, Jackson Association; First, Summit, Pike Association; First, Aberdeen, Monroe Association; Mt. Zion, Northwest Association. (Others have conducted a People Search, but these are the reported ones).

Moscow (EP)—Six Pentecostals claiming religious persecution raced past Soviet guards into the British Embassy in efforts to get emigration visas but left after diplomats said they could not help, embassy sources said April 28. The sources said the fundamentalist Christians entered the compound Tuesday night, left an hour later and were immediately seized by 20 plainclothes police. The British Embassy is across the Moscow River from the Kremlin.

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Editorials . . .

Denominational front line

On Sunday many churches of the Mississippi Baptist Convention will be involved in the observation of Associational Emphasis Sunday and paying tribute to Southern Baptists' first line of denominational cooperation.

Across the Southern Baptist Convention the directors of association missions are the nearest persons to the church in the denominational structure. In this position they not only become more intimately involved with a church's efforts beyond its own walls but they also are involved on a more personal basis with the pastors of the

churches and with the members than is possible in other aspects of the denominational framework.

Therefore these missionaries, and for many years they were called missionaries, have a vital place of service that is at times lonely because they have no congregation but is always exciting and demanding because they are dealing with multiple congregations.

A great deal of the success or failure of the endeavors of Southern Baptists is dependent on the efforts of these di-

rectors of missions because they are always the men nearest to the implementation of the endeavors as they are carried out by the churches.

Promoter, confidant, organizer, encourager, developer, consultant, counselor, pastor to the pastors and sometimes to the churches also, that is the director of missions. And the work in his association and thereby across the state and the nation and even around the world reflects his ability to fit into all of those categories.

I know. I've watched it over many

many years. And I acquired first-hand knowledge as my father served in that capacity for 22 years before his retirement in 1970.

The associational director of missions is a denominational executive of prime importance. And associational missions work is as important as is carried on anywhere in the world.

Thus this is a plea for increased awareness of and continued appreciation for this front-line endeavor in world missions that is being carried on at our doorsteps as we observe Associational Emphasis Sunday.—DTM

The rumor mill grinds on

The Baptist Record has determined that there is little reason to continue to deal with the persistent rumor that Madalyn Murray O'Hair is trying to get religious broadcasts thrown off the air. She is not doing that and never has done that. But the rumor persists. There seems to be no way of stopping it.

Sometime ago the Procter and Gamble Company called the Baptist Record and asked the writer if I might help them dispell the rumor that their company is controlled by the "Moonies" operation. They said the rumor was particularly bad in some areas, including Mississippi.

Evidently I don't talk to the right people, for I had not heard such a rumor until last week. Now I find that it is pretty widespread.

Rumor has it that because the Procter and Gamble Company uses a logo shaped like a moon and 13 stars in a circle this is an indication of "Moonie" control. Company information subsequently supplied indicates that this symbol was used by Procter and Gamble long before there were any "Moonies." Other material in this issue of the Baptist Record goes into greater detail.

Another facet of the P&G rumor

would have it that a P&G official appeared on the Donahue television talk show and discussed a company connection with satanism. Both P&G and the producers of the Donahue program declare that no P&G official has appeared on the show; and, of course, P&G denies any involvement with satanism.

Again, these details are given fuller discussion in additional material in this issue.

The point of this writing is not to say, "Don't spread the rumors." Those who read this are not likely to have much effect on the rumors one way or another. They sweep across the coun-

try like a prairie fire. To try to stop them would seem to be much akin to trying to stop the prairie fire by stamping it out with the feet. And any single individual's contribution to the rumor spread would be much like throwing an additional lighted match on an already roaring fire.

The object of this writing is to plead with those who read not to lose faith in an established and respected American company on the basis of rumors.

And don't risk an increase in blood pressure by worrying about Mrs. O'Hair. She has not caused near as much commotion as she has been given credit for.—DTM

An opportunity lost

An opportunity to create a climate of openness concerning an element of Southern Baptist Convention machinery has slipped away, and who knows when there will be another such occasion.

Last year Southern Baptist Convention President Bailey Smith announced his committee appointments before the convention, and that was a move in the right direction. He was the first in many years, if not the first ever, to do that. His announcement caused an uproar because of some of those appointed, however, and changes were made as a result.

This year he reverted to the inaction of his predecessors, and perhaps one

can understand why. He did what he thought would be the acceptable thing last year and get criticized for it. Truly, some of the appointments seemed to create problems; but they were his appointees, and he was criticized. This year he didn't reveal any names other than of the chairmen of two committees. He would have done the Southern Baptist Convention a great service by announcing his appointments for the second year in a row. That would have put the same bee on the back of the next president and might have initiated a precedent. That truly would have been a welcome condition.

There is no reason why he should

have announced the appointees. It has not been the normal thing to do. But what a tremendous impact it would have been for good had he chosen to do so.

He should not be faulted for not doing it. It would have been a praiseworthy thing if he had done it.

Then, of course, one has to wonder about what seems to have been a lack of communication between the president and the vice-presidents concerning the appointments. The convention bylaws detail that such appointments should be made in conference between the three officers. Conference, of course, is subject to definition; and perhaps, according to the president's

definition, he might have entered into a conference. Indications are, however, as noted in last week's issue of the Baptist Record, there was little communication.

Once again, it was not mandated that he should have done anything more than he did. An effort was made last year to change the bylaws, however, to make the three officers a committee. It was voted down. The explanation was that such an amendment was not necessary because the presidents could follow through on the spirit of the amendment without its having to be a part of the bylaws. Perhaps future presidents will do so.

Letters To The Editor

Letters to the editor must be limited to 300 words, and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances; and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Help for service academies

Editor:

Thanks to you and the many other state editors who have printed the following request for help, we have had opportunity to minister to many more incoming cadets each year. Last year we met planes and kept overnight over thirty young people reporting to the Academy.

Please help the Baptist Student Union at the Air Force Academy get the word to the young men and women coming to the Academy on June 28, 1982. We would like to meet their plane, provide transportation and housing overnight, and help them report to the AFA at the proper time on Monday morning.

The Home Mission Board and Colorado Baptists have been providing this ministry for 15 years. We know about some of the young people coming to the AFA, but we would like to minister to the many others who are coming that we do not know about.

If parents, pastors, friends, and/or the young people themselves will drop us a note with name and address, we will correspond with them to secure flight arrival times and provide further information to them.

Good things are happening through the BSU at the Air Force Academy, and it is widely recognized; however, we need help in telling others about this ministry. PLEASE send us names

and addresses of young people coming to the AFA in June 1982. Thank you.

For West Point help, write: Alton Harpe, 11 Washington St. Cornwall on Hudson, N.Y. 12520.

For Annapolis help, write: Dick Bumpass, Box 1509, Annapolis, MD 21404.

Don Gurney, Director BSU
1230 N. Cascade (303) 471-8050
Colorado Springs, CO 80903

. . . in conference

with . . . ?

Editor:

Last week I received a letter from Mrs. Christine Gregory, first vice-president of the Southern Baptist Convention, responding to my inquiry to both vice-presidents regarding how they were involved by the president in the selection of the Committee on Committees. From Don Kim, second vice-president, I have no reply.

Southern Baptists need to know what has taken place. Mrs. Gregory, prior to April 30, had only one communication from Dr. Smith since the Los Angeles convention, that dated February 24th. He stated in part: "... I will soon appoint the Committee on Committees. . . . If you have anyone you would like for me to consider, please let me know by return mail." Bylaw 21 states, "A Committee on Committees . . . shall be appointed by the president, in conference with the vice-presidents. . . ." On April 30th the president called to tell her his appointments. Such communication can hardly be considered "in conference with."

On neither the Credentials Committee, nor the Committee on Resolutions was there any communication at all prior to April 30th, at which time the president shared the names of those appointed. Bylaws 8 and 22 have essentially the same requirements as Bylaw 21 — "... in consultation with the vice-presidents . . . or . . . in conference with the vice-presidents. . . ." While the "letter" of Bylaw 21 may have been kept, the "spirit" of the Bylaws and the Los Angeles Convention has not been kept.

Dr. Smith is a gracious, sweet-spirited leader, and perhaps there is nothing intentional here, but it implies manipulation of committee structure on the part of the president, and the validity of the nominations is certainly in question.

If we are to remain free Baptist churches freely cooperating in a bold world-wide mission program, there must be openness, fairness, loyalty, and integrity in the office of president.

R. Raymond Lloyd, Pastor
First Baptist Church
Starkville

Re-decide goals

I would like to refer to the written content and photo which appeared in the April 11 section of Volume 9 of the Baptist Youth, a periodical used in many of our Baptist churches. It is an analogy between the patience of a ballerina performer and the patience Jesus teaches Christians.

Our young people, who live in a climate of ever increasing, declining immorality, have enough problems standing up for Jesus without being influenced by the church to do

wrong. The photo of the ballerina on page 19 suggests to youth and teachers of church classes that it is all right to display one's nude body and the author's suggestion that one of the training union group share content material on the ballerina is further proof that some authors of Baptist periodicals are more interested in young people adapting to the immoral society in which they live than in teaching the Scriptures.

The author, Nan Olmsted, stated in the Unit overview that, "One definition of example is something deserving to be imitated or copied; a model. For Christians, the something worthy of imitation is Jesus Christ." I agree with these statements, but Jesus has never modeled dancing or nudity.

Christian parents have a difficult time enough bringing up children without being faced with unchristian teachings by the church. I resent the betrayal of Jesus that is so evident in this section of the Baptist Youth and I resent the influence it has on our youth.

In addition I resent the photo on page 37 which shows a young girl partially unclothed. I wish the entire editing staff of this periodical and other Baptist periodicals would evaluate their literature and re-decide their goals, using Jesus as their model.

D. W. Turnage
Liberty

For those who may not have seen the material in question, it is from the April, May, June issue of BAPTIST YOUTH, a Church Training publication. The ballerina is shown dressed in conventional ballerina costume of tutu, leotards, and tights; and the other girl is pictured in a sleeveless garment that might be called a sundress.—Editor

Argentina missionary Burtis dies of heart attack at 44

Buenos Aires—J. Robert Burtis, Southern Baptist missionary to Argentina, died May 15 at his home in Buenos Aires after suffering a heart attack.

The 44 year old Texan, appointed as missionary in 1967, was chairman of the organization of Southern Baptist missionaries in Argentina; in that capacity he had been working closely with missionaries and Argentine Baptist leaders to minimize the impact of the Falkland Islands dispute on the missionaries' work with Argentine Baptists.

Fellow missionary Mel R. Plunk called the death "completely unexpected." Burtis reportedly had no history of heart problems.

At a May 16 memorial service held at San Antonio de Padua Baptist Church near Buenos Aires, hundreds crowded the pews, aisles, and the

sidewalk outside the church as Argentine Evangelical Baptist Convention president Miguel Bollatti paid tribute to Burtis for his love of Argentina and its people.

Bollatti called Burtis, "un t gauchito," a term reserved for foreigners, whom Argentines have come to consider fellow countrymen.

Plunk said the service was "one of the greatest expressions of love by nationals that I have ever heard."

Another memorial service is scheduled for May 18 at International Baptist Church, Buenos Aires, to be attended by all Southern Baptist missionaries in the country.

Burtis coordinated the work of St. Grand, Buenos Aires Baptist Association, a group of some 25 churches, 10 mission points, including San Antonio de Padua church, where he was

pastor. The association serves several of the largest municipalities in Argentina with a population exceeding 3 million people.

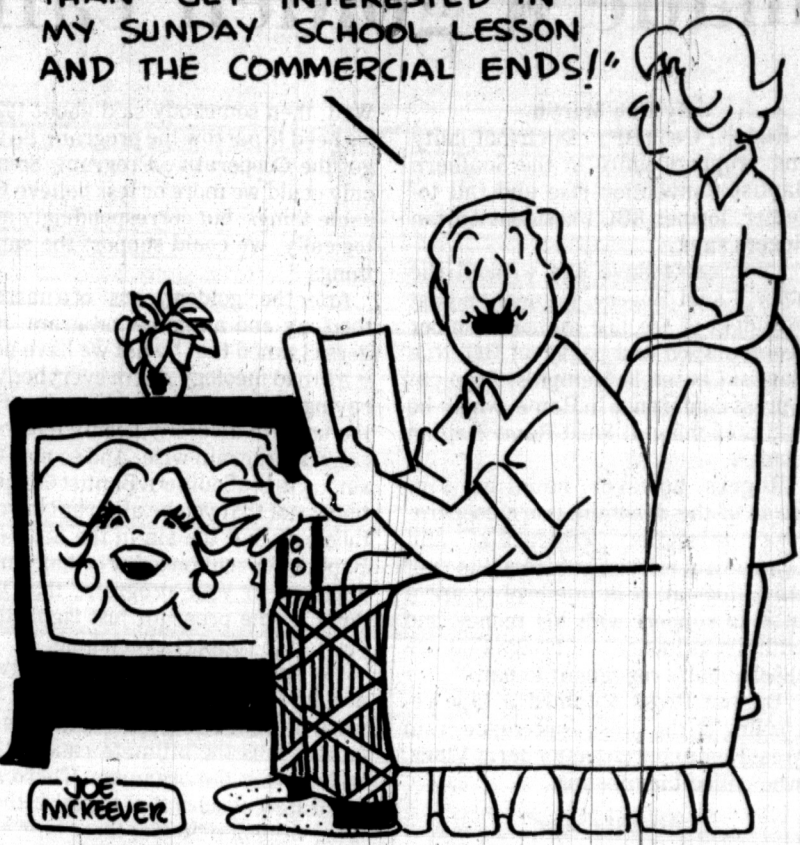
His work included starting and developing these churches, training pastors, Bible teaching and seminary extension programs, youth camps leadership and interim pastoral work.

Burtis is survived by his wife, the former Betty Allen of Shattuck, Okla.; two children, Sharon Beth, 24, of Lubbock, Texas and John Allen, 13; a sister, and his mother. The Burtis family is expected to return with the body to Texas this week. Funeral arrangements were incomplete.

Argentina, along with Uruguay and Paraguay, are participating with Mississippi Baptists in a missions partnership.

Haywood N. Stubble

"THAT'S THE TROUBLE WITH TELEVISION — I NO SOONER THAN GET INTERESTED IN MY SUNDAY SCHOOL LESSON AND THE COMMERCIAL ENDS!"



Faces And Places

By Anne Washburn McWilliams

Goodwill Worker of the Year

Last week was like the "olden days" at our house — no refrigerator while we were waiting for an ordered part. We could smile, though—the guarantee ran out the week after and not the week before the breakdown! Maybe if we went to see Cindy Kendrick, she'd stuff some pork chops for our supper, now that she's in her new apartment. Her fellow church members of Lakeshore Baptist in south Jackson gave her a grocery pounding for house warming.

Before that, Lakeshore held Cindy Kendrick's Day to congratulate her on being Goodwill Industries Worker of the Year. As a guest speaker, pretty blond, brown-eyed Cindy glowed with goodwill, exuberant enthusiasm and self-confidence. That must have been a day of triumph for her.

At 22, she has come a long way in her fight against cerebral palsy. She was born in Columbia, Miss. By the time she was seven she'd had corrective surgery twice on her legs.

Children love her. She told newspaper reporter Maria Halkias that adults often stare at her because (in her own words) she "walks funny," but that children ask why she walks that way and she explains that God made her that way and the children never notice or mention it again. Her dream for the future involves children (because she loves them). She wants to study child development, probably at USM, and to have a nursery school-day care center of her own.

After graduation with honors from Byram High School, and finishing Draughon's Business School, she found a job at Goodwill Rehabilitation Center on Palmyra Street in Jackson.

Her pastor, Leo Timms, told me that she is popular with her peers. Last year she went with other young people from her church on a mission trip to Tennessee; she taught 8-year-olds in VBS there. Earlier, she had taught 6- and 7-year-olds in Sunday School when she was a member of the Byram Baptist Church.

"I would not be where I am now if it were not for Christ," she said. "When I set goals, he helps me to reach them, and he is my guide." She was 14 when she became a Christian, and R. G. Bilbo baptized her at Oldhebron Church. It was in October that she was born again: "I saw the happiness in other Christians," she recalls, "and wanted that for myself. I know everyone has problems and sorrows, but it seems they can handle them better when they have Christ to help." She remembers that she went into her bathroom ("that's my prayer place") and asked Jesus to come into her life as her savior. Then she went to church, ready to confess him publicly. "I sat on the third row so the devil would not tempt me to back out by saying, 'You can't walk down that long aisle.'"

Her parents, Mr. and Mrs. Roland Dickerson, members of Pleasant Hill



Cindy Kendrick

Baptist Church, Simpson County, and her brother, Steve Kendrick, have encouraged her in her fight to be independent. After she got a job, she bought a Monza Chevrolet, and Steve taught her to drive.

If you saw Raggedy Ann in one of those back-to-school Goodwill sales, that was Cindy under the red wig. She's a natural at acting. Her job as receptionist and clerk/typist has broadened to include a lot of promotional work for Goodwill, and she's enjoying this, she said. She's been on TV in "Community Contact."

"At Goodwill, I like the people," she said, "the friendly atmosphere, each person trying to help self, everybody working together as a team." The 130 employees receive help spiritually, mentally, and physically, she added. "Once a month we have a devotional speaker, perhaps a preacher or youth director."

Her supervisor, Mrs. Verdine Lindsey, assistant to the executive director, said, "Cindy's faith in herself came as her Christian faith increased. Her determination and enthusiasm led her to achieve against the odds life had placed on her."

If I do get over to her apartment, I might find her reading or doing hook latch. She likes to read biography, history, fiction—and (she grinned) "It sounds like I'm saying this just for your article, but I like reading the Living Bible. I really do. My brother gave me a copy for Christmas and I've been comparing it with the King James. It makes it easier to understand." With a spirit of honesty she talks easily about her handicap. "Everyone has some kind of problem," she said. "Many are worse off than I am."

If there is anything she hates, it's people putting down others, handicapped or not, making them feel less than they really are. "This may discourage some who have no self-confidence and keep them from trying to be all that God made them to be."

A motto she cross-stitched echoes her philosophy: "A sorrow shared is but half the trouble; a joy shared is a joy made double."

Rumors persist . . .

(Continued from page 1)

dona a program about Satanism," said Richard Thrall, executive vice president of Multimedia Program Productions which owns the Donahue show, in a letter dated Jan. 22, 1982.

The third recurring rumor concerns an alleged movie about the sex life of Jesus. A Hollywood publication, Modern People News, printed in Illinois, took a reader poll in 1977 about their opinions on a proposed film on the sex life of Jesus by a Danish film maker. The readers didn't like the idea. Also, the filmmaker dropped the idea when he received tremendous opposition. The magazine told readers the project had been cancelled. But the flood of mail continued. And the rumor persists.

People who pass on these rumors have generated more mail than most legitimate issues. Yet, still it goes on. A woman phoned the Baptist Record office asking about the FCC petition.

She sent a copy of the circular which had a tear-off to be sent to the FCC for support of continuing religious programming.

She was told that there was no truth to the matter. But, it was clear that other person, the rumor monger—that prolific, anonymous fantastic communicator—had won her over.

Christians need to know that person's secret and put it to use with the truth.

Bolivar Acteens are appointed

(Continued from page 1)

tivators and in fund raising activities to take care of the trip expenses, according to Glenda Braswell, Acteen director. Bolivar Association, and may be contacted for further information at Box 573, Boyle, Mississippi 38730.

The Baptist Record
(ISSN-0005-5778)
515 Mississippi Street
Box 530
Jackson, Miss. 39205

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The Mississippi Baptist Convention

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Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Ferrell Cork, Aberdeen; Marcus Finch, Meridian, vice-chairman; Odie Henderson, Cleveland; Gary Holland, Pascagoula, chairman; Tom Hudson, Jackson; James Jackson, Columbia.

Subscriptions: \$5.25 a year payable in advance. Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Back to China after 46 years . . .

By Frances Lee Wong
Cleveland, Miss.

I am writing to tell how our God used me when I made a trip back to Hong Kong and mainland China February, 1982. This whole trip was his plan. Our God was in the picture all the way with me, and I found that he is always on time.

In February, I suddenly received a letter from one of our God-given daughters, Amy Mung Hop Yee, whom I met a few years ago when on tour to Hong Kong. Amy and I became great friends and she calls us her God-given parents, since she has no parents. Her mother left her when she was 5. She also had an older brother and two sisters, with her father and grandma. Her father worked very hard to support the family and put all four children through school with her grandmother's help. Four years ago her father died with cancer of the lungs. He did not see any of his children married.

In Amy's letter she invited us to come to her wedding on February 25 and be her guardian and sign the marriage certificate, since her old grandma cannot write or read. Through much prayers, our Lord opened the way and my husband granted me the permission to make this trip.

On the early morning of Feb. 20th, my dear husband and one of our grandchildren was taking me to Memphis to the airport. When we were almost to the airport, all at once our car heated up and smoke came from the front of the car. It was only 45 minutes before my flight departure time. All of a sudden here came a young man who said to my husband, "Put your wife's luggage in my car. I am going to get her on her flight to Hong Kong."

Amy and Wing Fu Chan's wedding was very lovely and everyone was happy. After the wedding, our Amy and Wing Fu decided to honeymoon in Canton, China, and they wanted me to go with them. We stayed four days in Canton. I was so happy and delighted that I again was back in the city where I lived and attended Chinese school as a child before coming to the United States just before the Bamboo Curtain closed years ago.

I had visited there for the first time since a child last August on a tour. This visit I had more time on my own, to do the things that I so wanted to do, instead of always rushing and hurrying when I am with a tour group. Once more I went back to my father's house where I spent 6 years of my happy childhood days. I visited with relatives who live there and got to know them better.

The most happy, happy moment



"This is my mother's church in Canton, China," reports Mrs. Frances Lee Wong, of Cleveland, Miss. "It was a happy moment for me to find the church after 46 years away from it." With Mrs. Wong are the pastor, "two lady members," (left and right) and Mark Ma, (center) "the one who believed" and went to church with Mrs. Wong.

came when I found my mother's church, where I was saved and baptized, when I was 11 years old. Hallelujah!

Then on Sunday I went back to attend Sunday services and brought a young man with me to the church, as I returned to worship there after 46 years. This young man was working at the hotel where we were staying. He was a lovable person, with a bright smiling face, so I asked him, "Would you like to believe in our God, our Lord Jesus?"

He smiled and answered, "Oh, I have heard about your God for a long time. I want to believe in your God." He was so willing to attend church with me.

The sermon for that Sunday service was, "God is Calling You." After church he promised to attend church regularly and bring his relatives and friends with him, and get them to our Lord Jesus.

I also was able at this church to get a copy of God's Word to give to this young man, in which I underlined the plan of salvation. (I had taken one copy of God's Word into China, which is all you are allowed to take, and I had already given this away.) I gave a donation to the church for God's Word in order to obtain this copy.

I found out that a grandmother there had buried the Bible when the Communists came in and took up all the Bibles. After things settled down, this grandmother dug up the Bible she had hidden and taught her people God's Word which cannot be destroyed.

Please, if anyone goes into China on

a tour, please take a copy of God's precious Word and give it to someone so they can learn of Jesus Christ. Please remember to pray for this one, Mark Ma and many people in mainland China.

Our church doors are slowly opening once more, praise God. One can feel God's Spirit moving everywhere among the Chinese people.

My cousins and I went back to the old village where my parents got married. I wished to see their old house. When we were about half way there, our car had a blowout and we did not have any spare tire. The driver was a very young man, not more than 23, but he seemed to be a very unhappy and bitter person. I asked him would he like to believe in our Lord God? He answered back, "I have no belief. This is what my country taught me." (China promises the Chinese people a roof over their heads, food in their tummy, some spending money, and cremation after death.)

I told Wing Fu, "I'll pray for this young man." We helped him take the tire off in the rain and mud so he could hitch a ride back to the nearest town to repair the tire. We had to wait two hours for him. During the time that we were waiting, I felt our Lord was present with us.

One of my cousins, a kindergarten teacher, promised she would tell her little students about Jesus' love and read the Bible to them. She'll also share with her other teachers at school.

the good news of our Lord and Saviour, and introduce Jesus to them. Hallelujah! Yes, our God's wonderful Spirit is marching on.

The young man came back with the tire fixed and we were back on our way. After the young man returned he seemed happier. He had a better attitude toward us. He smiled, talked and laughed a lot more. Yes, our Lord does work in mysterious ways.

Finally we arrived near my village, but the road was so muddy and wet, we decided we must walk instead of taking the car. It took us 45 minutes to get there; we found my parents' old house. I stayed in this house for about 20 months before I left for the United States in 1937.

We had a good visit with all our relatives that I had not seen in so long; they were well and older. The little children were around us, some with no shoes, their garments old and ragged. It was cold and rainy. It came to my thoughts how blessed we were and our good Lord blessed us richly in so many ways. We need to praise him for a few moments from our busy daily work and give much thanks unto him for all our blessings.

My relatives will try to have everyone tune into the radio station in Hong Kong to listen to the gospel of our Lord Jesus Christ. We can do all things in the name of our Lord and Saviour.

After our delightful visit we were on our way back to the car and home to Canton. About half an hour before we reached our hotel, we had another blowout. Just then, coming toward us was a station wagon. We flagged it down and the driver invited us to ride back to the hotel with him. Yes, again, "our Lord is always on time."

Through this trip we can see his spirit, his presence, his great love, his goodness and mercy, his protection. Our Lord Jesus is everywhere, "He lives, he lives, he lives, he lives within our hearts," among all of us who are saved.

(Frances (Mrs. Glenn) Wong is a member of the Chinese Baptist Church, Cleveland, Miss.)

Thursday, May 20, 1982

BAPTIST RECORD PAGE 5

Revival Dates

Carey Chapel Church, Mt. Pleasant (Marshall): May 23-28; Jim Hylton, evangelist one of the main speakers during the "Prayer for Spiritual Awakening Conference held at Colonial Heights Church, Jackson, Dec., 1981). Ken Bradley, pastor, states, "We would like to invite all who would like to, to come and be with us. Call 601-851-7543 or write our church at Rt. 1, Box 252, Red Banks, Miss., 38661 and we will do what we can to help with accommodations."

Shiloh (Lafayette): May 23-28; Ellis Moore, Spring Hill Church, Oakland, evangelist; Bruce Aubrey, Faith Baptist Church, Atoka, Tenn., leading the music; David Ard, pastor.

Auburn Church, Tupelo: May 23-26; Sunday services, 11:00 a.m. and 7:00 p.m., services, Mon.-Wed., 7:00 p.m.; Landon Wilkerson, missionary to Honduras, preaching; Paul Reed, directing the music; James White, pastor.

First, Coldwater (Tate): May 23-26; in conjunction with the theme "Five Fantastically Fabulous Sundays in May", music under direction of Bobby Shurden; David Miller leading in Bible Study at noon-time services each day and preaching in the evening services each night.

Reception will mark Meltons' 20th anniversary

The Newton County Baptist Association will give a reception honoring Mr. and Mrs. Charles H. Melton on Sunday afternoon, June 6, from 2 until 4 in the Family Life Building of First Baptist Church, Newton. The occasion will mark his 20th anniversary as the association's director of missions and hers as secretary to the director.

While serving also on the faculty and staff of Clarke College, the Meltons have led all the association's churches in the strengthening and development of their ministry. His effective work in associational missions has been recognized not only locally and in the state but also nationally. He has participated in many programs promoted by the Home Mission Board, SBC. He is a member of a joint task force representing several Southern Baptist agencies, in the development of some much needed Bible study and Christian training literature for the blind.

All of the churches in the association are making plans to participate in the program at the reception. Many people from over the state are expected to be in attendance. No formal invitations are being sent, but persons from all denominations are invited.

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Staff Changes

G. Ross Maroney, Jr., has accepted the call as pastor of North Calvary Baptist Church, Philadelphia. He goes from the Enon Baptist Church, Montevallo, Ala., where in the past 14 months 103 accepted Christ as Lord, and 112 joined the church by letter.

Maroney is a native of Selma, Alabama and served 11 years in the United States Army. While in Vietnam, he earned the Silver Star, Bronze Star, Legion of Merit, Vietnamese Cross of Gallantry and the Purple Heart. In 1976, he was selected Soldier of the Year for the entire U.S. Army. He has attended Samford University; University of Georgia; University of Hawaii; Columbus College, Columbus, Ga.; University of Montevallo; Luther Rice Seminary; and New Orleans Seminary.

Maroney is married to Sara Joyce (Houston) of Alabama and they are the parents of Gilbert Ross Jr., 13, Donald Jay, 12, and Sally Joyce, 8.

Richard K. Ivey has been called as pastor of Overt Baptist Church. A student at New Orleans Seminary, he expects to be graduated in July, 1982. He and his wife, Linda, have three children, Nathan, Melody, and Crystal. Ivey was born in Pascagoula. He is a former assistant activities director at Ingalls Avenue Baptist Church, Pascagoula.

Donald Dunavant has been called as pastor of Clarksdale Baptist Church. He comes to Clarksdale from the pastorate of Fisher Street Baptist Church, Jonesboro, Ark., where he has served since 1976. Earlier he was pastor of churches in Cotton Plant, Leachville, and Lake City, all in Arkansas.

Dunavant is a graduate of Arkansas State University and earned a master's degree in divinity from Mid-America Seminary. He and his wife, Janet, have two children.

Tony Black has resigned as pastor of Sand Hill Church, Attala County, after six years of service there.

Leonard Russell is the new pastor of Liberty Church, Poplar County.

Richard E. Colwell has been called as pastor of East Howard Baptist Church, Biloxi. He goes from Arlington Baptist Church, Beaumont, Perry Association. A native of Tallahassee, Fla., Colwell was graduated from New Orleans Seminary and William Carey College. He and his wife Hannelore have two sons, Mark and Roger.

Richard Jenkins has resigned as minister of music and youth at First Church, Lambert to assume duties at Crestview Baptist Church, Memphis. Steven Wilkerson is serving as interim music director at Lambert. Boyd Smith will assume duties as summer youth director on June 1.

First Baptist Church of Polkville has ordained John Purvis to the gospel ministry. Son of Mr. and Mrs. Floyd Purvis of Polkville, he is a third year student at Clarke College. He has recently assumed the pastorate of Goodwater Baptist Church, Lauderdale Association.

The confidence which we have in ourselves gives birth to much of that which we have in others. —La Rochefoucauld



FIRST BAPTIST CHURCH, LEAKESVILLE recently held its recognition service for mission auxiliaries. Twelve Mission Friends, 16 Girls in Action, and 12 Royal Ambassadors were given awards. Two Acteens received awards. Pictured, left, is Tammy Hovatter, queen. Allison Williams, right, was recognized as Service Aide. Only one other girl in the church has ever achieved this award. Mrs. Nina Huff is Auxiliaries director and Phil Walker is pastor.

A commissioning service was held at West Ellisville Church, Ellisville, on May 2, for 19 students of Jones County Junior College Baptist Student Union. There were five summer missionaries, four youth and camp staff workers, and ten ensemble members who will be serving the Lord in different areas of the country this summer.

Sunday School tallies new enrollees in May

Each year, at least one month has five Sundays. Mississippi Baptists have adopted May of 1982 to concentrate on Sunday School enrollment in a promotion called "Five Fabulous Sundays." The Sunday School department tallies enrollment from the churches by calling the associations each week during the promotion. The third Sunday in May garnered 671 new enrollees in Mississippi Sunday Schools.

Byram Baptist Church recently received its 3334th member under the pastorate of Henry J. Bennett. This is an average of 91 additions per year for the past 37 years of his pastorate. Bennett will finish 38 years as pastor of the Byram Baptist Church this year and plans to retire.



Clarke Association reported \$13,465.11 being given as of May 4, to home missions from 22 of 30 churches. This compares with less than \$12,000 given last year. The associational goal is \$24,000.00. Grady Crowell, director of missions, said, "I expect to hear from the other eight churches as to how much they gave."

Homecomings

Friendship Baptist Church, Route 2, Brookhaven: Sunday, May 30 homecoming; Sunday school at 10 a.m.; morning worship at 11; old-fashioned dinner on the ground at noon; afternoon service; guest speaker, James Alford Case; who grew up in Friendship community and is a former member of Friendship and is now interim pastor of Mt. Pleasant Baptist Church, Lincoln County; Wiley Reid, pastor.

First Baptist Church of Coldwater, in Tate County, will conclude its celebration of "Five Fantastically Fabulous Sundays in May" with homecoming activities on May 30. Among planned activities are: Sunday School at 9:45; worship service led by Jimmy Dale Sartain, pastor; dinner on the grounds; a note burning ceremony; and a special music program in the afternoon. "Readers having names and addresses of past members are asked to send this information to F.B.C., Coldwater, MS 38618, so they may be contacted," said Sartain.

Members of Bethlehem Baptist Church on Highway 84 E. near Laurel will on May 30 honor members, former members, and friends who have

served or are serving in any branch of the United States Armed Forces.

Special recognition will be given all military persons present during the morning service. A tribute will be paid those who gave their lives in serving their country. Gold Star Mothers will be honored.

Bible Study will begin at 9:45 a.m. and morning worship at 11. Lunch will be served during the noon hour in the Fellowship Hall. After lunch, there will be a song service and a period of fellowship.

Mesa Church, Tylertown: homecoming May 23; Robert Jones, former pastor at Mesa and now pastor at Washington, Miss., to bring the morning message; dinner at the church; 1:30 afternoon service to feature an address by Mesa pastor, Troy Bankston; special program of music in afternoon; Jean C. Ivy (Mrs. Charles E.), Homecoming Committee chairman.

Hieuck's Retreat Baptist Church, Brookhaven: Homecoming Day on May 30; Frank Lewis, guest speaker; dinner served at the church at noon in the fellowship hall; at 1:15 p.m., a memorial service and cemetery report; Bud Swindall, pastor.



Artesia Baptist Church, Lowndes County, recently celebrated a note burning ceremony after the church raised \$20,000 in a stewardship drive that resulted in the retirement of all its indebtedness.

The financial drive, called by the church "20 by the 20th" (\$20,000 by September 20) culminated in \$20,304. The church was able to pay off its pastorium and retire the balance of debt on its sanctuary.

Pastor Ben Yarber lighted the note that marked the retirement of indebtedness. Left to right, front row: M. B. Easley, Woodrow Cox, chairman of deacons; Pastor Yarber; Aubrey Langford; and Wilson Cox, with a group of members looking on.



Royal Ambassador Crusaders of Benton Baptist Church, Benton, have been reactivated. For their Annie Armstrong mission project, they built birdhouses and sold them with all proceeds going to the Annie Armstrong offering. They were able to raise \$117.00, which they presented to the church. Larry Luby is RA director.

Bible Book Series

Amnon's sin, Absalom's revenge

By Howard E. Spell, Clinton
2 Samuel 13:22-24, 26-29, 32, 37-39

This lesson is the second in the unit dealing with problems in David's family and his kingdom. In God's judgment on David, following his sin with Bathsheba, God has told David that he would raise up evil against him in his own household (2 Sam. 12:11). The lesson under consideration details some of the ways this was done.

I. Amnon's abnormal desire

The references given above do not give the background for Absalom's revenge. From the earlier verses in chapter 13 we learn a sordid story.

One of David's sons, Amnon, developed a sinful lust for his half-sister, Tamar, who was the full sister of Absalom. This desire had become so strong that a cousin of his, Jonadab, noticed it, and inquired about the cause of Amnon's seeming illness. Finally Amnon confided in Jonadab the secret lust he had for Tamar, and Jonadab suggested a plan that would put Amnon and Tamar alone so he could take advantage of her.

When Amnon's purpose became evident to Tamar, she begged him not to violate her, and reminded him that the thing would become known and he would be like one of the fools in Israel. Amnon paid no attention to her pleas, and by means of his superior strength he had his way with her, and then sent her away. Absalom saw her weeping, guessed at the cause of it, but asked her to keep quiet and not to take the matter to heart (13:20). This event became known to David, and he became angered, but we are not told of any course of action taken by him. The Septuagint (a Greek translation of the Old Testament) adds that David loved Amnon because he was his first-born.

II. Absalom's plan for revenge (13:22-24, 26-29)

For two full years Absalom did nothing about the disgrace of his sister by Amnon. It would not be difficult to suppose he thought of and rejected a number of plans to avenge the wrong done to Tamar. From what finally took place, we can assume the actual deed was thought out carefully and worked out to the smallest detail.

Sheep-shearing time and harvest times provided the people of that day occasions for work and for social contacts and celebrations. Thus it was that Absalom invited all of the king's sons to come to Baal-hazor where they would be shearing his sheep. He also went to David and issued an invitation to him and his servants to join them.

but David declined, feeling all of them would be burdensome to Absalom. Absalom then specifically asked that Amnon be permitted to go. David raised a question about this particular request, but Absalom pressed the matter and all the king's sons were allowed to go.

Having gathered his servants about him, Absalom told them to watch Amnon carefully to see when the wine had its full effect on him. Absalom would then give them a signal to kill Amnon. They were told, not only to carry out their assignment, but to fear not since he was commanding them. The servants did as they were ordered, but we are not told how the execution actually took place.

III. Some results of Absalom's actions (13:32, 37-39)

One can easily imagine something of the pandemonium which resulted from Amnon's death. That all of the other sons of the king mounted their mules and fled the scene may be an indication they felt Absalom might try to kill all of them so he would be the sole heir to the throne of their father. Commentators call attention to the fact that this is the first reference to a mule in the Old Testament. Regardless of what Absalom did later, there seems to have been no desire at that time to rid himself of all the adversaries to whatever future plans he had.

In some way news of part of what had taken place reached the palace before David's sons arrived. Rumors which came to David were distorted since he received word that all of the king's sons had been slain with none of them left alive.

We do not know how Jonadab, David's nephew, learned the true state of affairs, but he informed the king that only Amnon was dead. Furthermore, he told him that this thing had been planned by Absalom since the day Amnon had attacked Tamar and disgraced her. David's grief may have been lessened somewhat by the news that only one son had been killed, but he apparently had a very strong feeling for his first-born and mourned his death.

Following the killing of Amnon, Absalom left the country of Judah going all the way to the northeastern section of Israel. There at Geshur, the home of Talmi, his mother's father, he took up his abode and remained for three years. What was the state of David's thoughts during this time? Surely he could have had Absalom brought back.

administered whatever justice he thought appropriate, and have forgiven his son. He did nothing of the sort. Why? We do not know the answer. We do know this is the son about whom he would later say, "Would I had died instead of you, O Absalom, my son, my son" (18:33b NASV).

The study of this lesson should remind us that temptations come to all of us, but we should be on our guard that we resist the tempter and not be an easy prey to his wiles. We should also learn to beware of some so-called friends. Amnon thought Jonadab was being his friend in telling him how he could take advantage of Tamar. Surely David's delay in dealing with a problem in his own family can be a lesson to many people. Had he acted at once, Absalom might have turned out far differently.

Missionary News

Thomas and Pamela Starkey, missionaries to Benin, are the parents of Lauren Virginia, born Feb. 21. They may be addressed at Mission Baptiste, BP 137, Bohican, Benin. He considers Memphis, Tenn., his hometown. She is from Pontotoc.

Mark and Cecile Alexander, missionaries to Argentina, have completed furlough and returned to the field (address: Casilla 344, 7600 Mar del Plata, Argentina). He is a native of Norfolk, Va., and she is the former Cecile Price of Corinth, Miss.

David and Linda Finnell, missionaries to Singapore, are the parents of Nathaniel Holmes, born March 20. They may be addressed at 11 Barbara Walk, Singapore 0314. Born in Lexington, Ky., he also lived in Dallas, Texas; Jackson and Tupelo, Miss., while growing up. She is the former Linda Lipscomb of Jackson.

Thomas and Pamela Starkey, missionaries to Benin, have arrived in the States for furlough (address: 3061 Domar, Memphis, Tenn. 38118). He was born in Minneapolis, but considers Memphis, Tenn., his hometown. She is the former Pamela Russell of Pontotoc, Miss. They were appointed by the Foreign Mission Board in 1978.

Phillip and Elaine Palmer, missionaries to Gaza, are in the States on furlough (address: 112 Culley St., North Augusta, S.C. 29841).

Names In The News...

Phillip Scott Peacock and Terrell Andrew Stella, students at Korea Christian Academy, Taejeon, Korea, have been awarded Presidential Scholarships to Mississippi College. The scholarships are extended to graduating seniors who have achieved outstanding high school records and a high score on the ACT (American College Test). Peacock, son of Mr. and Mrs. Billy R. Peacock, former missionaries to Korea, is a probable religion major interested in the ministry as a vocational choice. His parents are Louisiana natives. His father, a former pastor of Lowrey Memorial Church, Blue Mountain, Miss., is on the staff of the Foreign Mission Board in Richmond, Va. Stella is the son of Mr. and Mrs. Anthony Stella, Jr., missionaries to Korea and natives of Florida. He is particularly interested in the subject areas of English, drama, and art.

Paul S. Beck was recently licensed to the ministry of the gospel by First Baptist Church, Novato, Calif., where he is a member. He surrendered to preach while living in Mississippi and as a member of Arlington Heights Baptist Church, Pascagoula. Son of Mr. and Mrs. Robert Beck, Novato, Calif., he is a student at California Polytechnic State University, San Luis Obispo.

G. E. and Ruth Snell will celebrate their golden wedding anniversary May 28. They were married May 28, 1932. He served several pastorates in Tennessee and one in Mississippi, and was director of missions in Tennessee several years. Now retired, he teaches a men's Sunday School class at Twin Lakes Baptist Church, Walls, Miss. Ralph Stovall, pastor, Snell still accepts preaching engagements and is available for supply and/or revivals.

Temple Baptist Church, Hattiesburg, recently ordained Dorrance Aultman and Doyle Downs as deacons. Harry L. Lucenay is pastor.

Ted Baptist Church near Louin honored its two oldest married couples on Sunday morning, May 2. They were Mr. and Mrs. P. A. Cockrell, who were united in marriage on April 22, 1922, and Mr. and Mrs. O. J. Burnett, who were married one week later on April 29, 1922. Thus the two couples have been married 60 years.

A large congregation of family and friends, many from out of town and state, heard the pastor, John E. Barrow, bring a message on the subject, "The Blessings of A Long Marriage." Flowers were pinned on those being honored. A large anniversary cake was frosted with the couples' names.

SHAWNEE, Okla. (BP)—E. Eugene Hall has resigned as president of Oklahoma Baptist University, effective June 30, to become professor of preaching at the New Orleans Baptist Theological Seminary, New Orleans, La.

Hall will maintain active administration of the university until he begins classroom responsibilities at New Orleans July 1.

Dianne Sexton of Lamar, Miss., has been elected Off Campus Ministries Committee Chairperson for the 1982-83

Student Council of Southeastern Seminary, Wake Forest N.C. She is a graduate of the University of Southern Mississippi and is a second year student in the Master of Divinity program.

Houston Adkins, pastor of First Baptist Church, Mendenhall was selected as Outstanding Citizen of the Year by the Chamber of Commerce, Mendenhall.

The presentation was made by Attorney Douglas Magee, who cited Adkins, along with his family, for the "good and wholesome effect upon our community" and for providing "dynamic leadership and rare insight

concerning the challenges confronting our community and its people. He has earned the respect of all with whom he has come in contact and he gives of himself untiringly in the service of his Lord, his community, his state, and his nation. He sets an example of service for each of us to follow." Adkins became pastor of FBC, Mendenhall in July, 1976. He is married to the former Amie Hammons and they have three sons, Landry, Tullis, and Brad.

BSU selects officers

The Baptist Student Union at Mississippi State has chosen its officers for the 1982-83 school year. Melinda Downs of Kosciusko is president and Marty Harper of Vicksburg is vice president.

Chairmen on the executive council include: Brian Knopf, Starkville, publicity; Craig Moody, Memphis, missions; Scott Valentine, Vicksburg, music;

Steve Jones, New Albany, student center; Frank Trotter, Pensacola, recreation; Page Henderson, Columbus, community outreach; Laura Davis, Collinsville, fellowship; Pat Henderson, Clinton, international ministries; Jeanette Herrington, Starkville, outreach; Lori Brower, Coffeeville, worship study; and Cathy Pratt, Winona, discipleship. Ken Watkins is BSU director; June Scoggins is associate.

Devotional The time is now

By Anthony S. Kay, pastor, First, Calhoun City

Behold now is the acceptable time (11 Cor. 6:26)

Recently President Reagan used THE TIME IS NOW as his campaign theme. What time is it? NOW. We are what we are because of past experiences, but the past is over. It will never come again. Do not waste your time daydreaming or bemoaning the fact that times are changing. We do not have to forget the memories or facts acquired, for these will serve us throughout life. Gather up the past and gain from that perspective of wisdom and truth and be prepared for the present.

Live life NOW. We waste precious moments waiting for some spectacular event in our lives to occur. Live in the mundane routine activities of life. Become absorbed in what you are doing. The little boy is obsessed with a bug that catches his attention. For ten minutes he is intently involved, then a few moments later he is at play with his friends. Whatever he is doing, he is living in the NOW. Our living should require our very best. We cannot always be what we want to be, but we can always give our best effort.

Live now, the good ole days are over; these are the good ole days. Face today with confidence. Confidence comes from behavior, not from wishing or meditating. Look at Leonardo da Vinci, Copernicus, Alexander the Great, Socrates, Lincoln, or Jonas Salk. These were not super humans. They had to wrestle with the same thoughts, doubts, anxieties, and fears that you and I have. The quality that sets them apart is the fact that they were doers. They accomplished by not carping. The vast world of opportunity awaits you. Seize the day. Believe in yourself. NOW is the acceptable time.



Kay

Life and Work Lesson

Forgetfulness and pride

By James L. Travis
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Deuteronomy 8:11-14; 17:19; 9:6

Keep in mind that Deuteronomy, although based on material which came from the time of Moses and the entrance into Canaan, was written in its current form as a message of recollection and renewal for Israel some six centuries later. During this time, Israel had many occasions to experience lapses of memory concerning their deliverance from bondage in Egypt and their entrance into the promised land. The writer of Deuteronomy was well aware of these ebb tides in the history of God's chosen people.

The hope that is couched throughout the book of Deuteronomy is the hope of beginning again. Though there had been many occasions when Israel had turned her back on her Creator and Deliverer, it is as though she may consider herself once again poised on the banks of the Jordan to begin new life in the promised land. Today we need to hear the possibility for new beginnings. Although our lives may be pockmarked with our own types of irresponsibility and spiritual amnesia, it is possible for us once again to respond in faithfulness to the God who is always eager to maintain his covenant with us.

I. **Lest we forget** (8:11-14): Memory and its counterpart, forgetfulness, are two powerful dynamics in life. In Henry Nouwen's book, *The Living Reminder*, he writes, "our memories enter so deeply into our being that indeed we become our memories" (page 60). Further, he suggests that forgetfulness sets the stage for potential disaster. He points out that "to forget our sins may be an even greater sin than to commit them. . . . What is forgotten cannot be healed, and that which cannot be healed easily becomes the cause of greater evil" (page 17).

Nouwen's words reflect the forcefulness with which the writer of Deuteronomy admonishes the people of Israel in their possibility of beginning again to allow the power of memory to reset the orientation for their lives. This orientation would include responding positively to God's commandments, judgments, and statutes, those directing guidelines which intend life and wholeness for the human creature. But as is demonstrated again and again in human history,

forgetfulness is always waiting in the wings, awaiting to erase those powerful memories which keep us aware of the "ground of our being."

This seems particularly true when prosperity occurs among any people. At this point in the life of Israel, it was already evident that those times of success and prosperity as a nation and as individuals made it difficult to keep in touch with their deliverance from slavery and to freedom. We are here close to one of those paradoxes in life. It seems that God intended for his people to experience prosperity and success. Their understanding included an awareness of God's leadership in establishing them in the land of Canaan.

And yet it was a prosperity which was always to be viewed with clear vision that (1) it was not due to their merit, (2) there was an element of impermanence even in their success, and (3) that alone which was lasting grew out of a deep awareness that life consists not in the abundance of things which one possesses. This is a tight-rope which we are always called upon to walk with some sense of balance.

It is certainly appropriate for us to work hard so as to be successful and prosperous in life. On the other hand, it is also imperative for us to maintain our balance by remembering the ultimate source of all that we have and are.

II. **When pride becomes arrogance** (8:17-19): This memory which the words of Deuteronomy were intended to stir up was to hold at bay that attitude which forgets that God is behind and the reason for all that we have and are. That attitude is essentially arrogance. Some commentators refer to this as pride. I think that is misleading, because it is appropriate and important for us to be proud of the accomplishments which grow out of our efforts. In fact, a healthy sense of pride is necessary for a person to live at his or her fullest in life.

I am impressed that sometimes what we see as an appearance of humility and modesty is really a cover-up for a pervasive kind of arrogance. Pride is not the great evil, but arrogance is. Pride hardens into arrogance when one forgets the source of his or her existence and success.

Remember that Paul wrote to the early church, not that we were not to think highly of ourselves, but that we were not to think more highly of ourselves

than we ought. It is important to catch the emphasis in his admonition. We certainly should value and appreciate ourselves and our accomplishments, because those indeed come from God. The problem comes when we over-value and distort out of proportion the factor behind our success and lose the memory that it all, in some fashion, comes from God.

III. **Resoluteness and stubbornness** (9:6): In this verse, we encounter a similar situation to what has been discussed above. As the writer looks back upon the centuries since their entrance into Canaan, a problem was seen when their resoluteness as a nation trying to survive hardened into stubbornness. That stubbornness would encase Israel in a kind of rigidity which hindered them from being open to the ongoing care and revelation of their God. This term, "stiffnecked," is a graphic one which depicts the fixedness of their approach to life, looking neither to right nor left, unable or unwilling to be aware of all of the rich abundance of life as it comes from God.

Here again, the paradox is important. Israel was called to pursue with diligence and tenacity the mission to "possess the land." She was to resolutely establish herself as God's special nation, designed to share his truth with the world. Consequently, a wishy-washy approach to life and mission would not work. But whenever this perseverance and tenacity hardened into a rigid stubbornness, whenever Israel took her calling to mean that her specialness made her better than everybody else, then she was unable to complete the very mission to which she was called. And so once again, Israel is reminded that this "good land" was not given to her because of her righteousness. That gift grew out of God's free love, and that love had the power to extend itself even to a nation which often imprisoned herself in a stiff-necked and arrogant bondage.

How appropriate and relevant this ancient word is for us today. We are reminded that over and over in life we come back to the same basic struggle of trying to maintain our balance of perching on that tightrope without falling to one extreme or the other.

Have more than thou showest, speak less than thou knowest.—Shakespeare—King Lear.

Uniform Lesson

Christ the righteous judge

By Louie Farmer, Jr., Hattiesburg
Revelation 19:11-16; 20:1-3, 11, 12

Almost 1900 years ago the center of Christianity had moved from Jerusalem to Asia (what is now Turkey) through the ministry of Paul and others. Many Jews had settled in every city and small groups of Christians, both Jewish and Gentile, were in most cities.

Asia was under the domination of Rome and Domitian, the Roman emperor, demanded that the people worship him and his image. This was not possible for devout Jews but since the Jews were numerous and rich, Rome recognized Judaism as a legal religion and did not require Jews to worship the emperor. Rome considered Christianity a branch of Judaism at first and exempted Christians from emperor worship. Soon, however, Christianity grew in numbers and became more dogmatic. Rome began demanding that Christians worship the emperor and the Christians refused.

This situation brought persecution, imprisonment, and death to the Christians. The situation became very bad. The Apostle John, who had been a leader in the Christian churches of Asia for several decades, was in exile on the island of Patmos. In a vision, John was told to write what he saw and send the book to the seven churches in Asia. Mostly in visions John was told of the judgments of God against his enemies.

The climax of the judgments against the enemies of God was the overthrow of Babylon which symbolized Rome. As the 19th chapter begins those in heaven were praising God for his judgment on Rome. Then the multitude announced the marriage of the Lamb and his bride, the church.

I. **The rider on the white horse** (Rev. 19:11-16)
Thus far in our study of Revelation we have seen the risen Christ portrayed as the one who stood among the lampstands and dictated letters to the seven churches of Asia and as the Lamb who was worthy to open the seven seals on the book in heaven. In our study this week Christ makes his appearance as the conquering Christ.

In a vision set in heaven, John saw a white horse whose rider was called "Faithful and True." The rider of the white horse in Rev. 6:2 was not Christ. However, the name of this rider (in Rev. 19) indicates that he is Christ.

since these adjectives have already been applied to him in Revelation. White horses were ridden by Roman conquerors so the white horse is understood to indicate that the rider was a conqueror.

His eyes were like fire, symbolizing his consuming power. He wore many crowns. These were the crowns of a king and not just the crowns such as are given to the winner of a race. They indicated that he was king of more than one country.

The rider had a name that no one except himself knew. This seems strange since he is called "Faithful and True," "The Word of God," and "King of Kings and Lord of Lords." In the ancient world names were taken to describe the nature of a person. The implication here is that since no one except Christ could understand his nature, no one could understand his name.

The rider of the white horse was dressed in a robe dipped in blood. The original word translated "dipped" means "to dip as in dye" and thus came to mean "to dye." So the robe was said to have been dyed in blood. This was not the blood Jesus shed on Calvary, but the blood of his enemies.

The armies of heaven were probably the martyrs mentioned in Rev. 6:10. Fine linen, white and clean, indicated righteousness and purity.

A sharp sword came from the mouth of the rider of the white horse (cf. Rev. 1:16). This was the only weapon he carried. Notice that the armies of heaven, mentioned in verse 14, were not said to carry any weapons. This sharp sword must have symbolized the scriptures. Therefore, Christ went forth to defeat the nations armed with God's Word. He was to rule with the strength of iron.

All this description of the Christ as a conquering warrior whose vesture was colored with the blood of his enemies is written in Jewish, or Old Testament terms and seems to be in contrast to the picture of the mild, loving, sacrificial Christ of the Gospels. The one who was slain has not become the slayer. We are prone to forget that the justice of God has two sides and the love of God would be meaningless if the wrath of God were not operative.

II. **The millennium** (Rev. 20:1-10)
The larger lesson for today's study included this much debated passage of scripture but the printed text does not.

The International Uniform Lesson Committee, no doubt, hoped to lessen the probability of bitter debate in Sunday School classes by not emphasizing it.

Because of lack of space and realizing the great differences in interpretations held by readers, I offer only the following warning and two suggestions for further study. "This chapter needs to be approached with great humility of spirit, a recognition of its difficulties, an avoidance of dogmatic statements and a respect for the honest interpretation of others" (Ray Summers in *Worthy Is the Lamb*, page 202.)

If you are interested, I suggest that you read the following: pages 265-275 in *There's a New World Coming* by Hal Lindsay, and pages 201-208 in *Worthy is the Lamb* by Ray Summers. Read both of them, not just one, for they are very different! These are only two of a great many books on Revelation but they will give representative, widely differing views. Your church library or your pastor may be able to supply these books. Then you must make up your own mind about your interpretation of Revelation 20:1-10 and related scriptures throughout the Bible.

III. The great white throne (Rev. 20:11-12)

John saw yet another vision. This time it was the great white throne of judgment. In heaven, we are not told here who sits on this throne, so we assume that this was "the judgment seat of Christ" in 11 Cor. 5:10. Other references mention Christ as the final judge. This is the great "final exam" and all people of all time must stand in this judgment.

God keeps accurate records of the deeds of men and the books containing those records were opened. Men were judged according to whether they had been good or bad, measured by God's standards. This has nothing to do with man's eternal destiny—whether it be heaven or hell. That had already been decided. Salvation is not by works but should result in good works (Eph. 2:1-10). The judgment based on these books had to do with rewards or punishments in eternity.

"And then another book was opened." This was "The Book of Life." Any whose names were not in the Book of Life were thrown into the lake of fire. Our responsibility is to be prepared for the final judgment while there is still time.

